HARAMBEE FLAME

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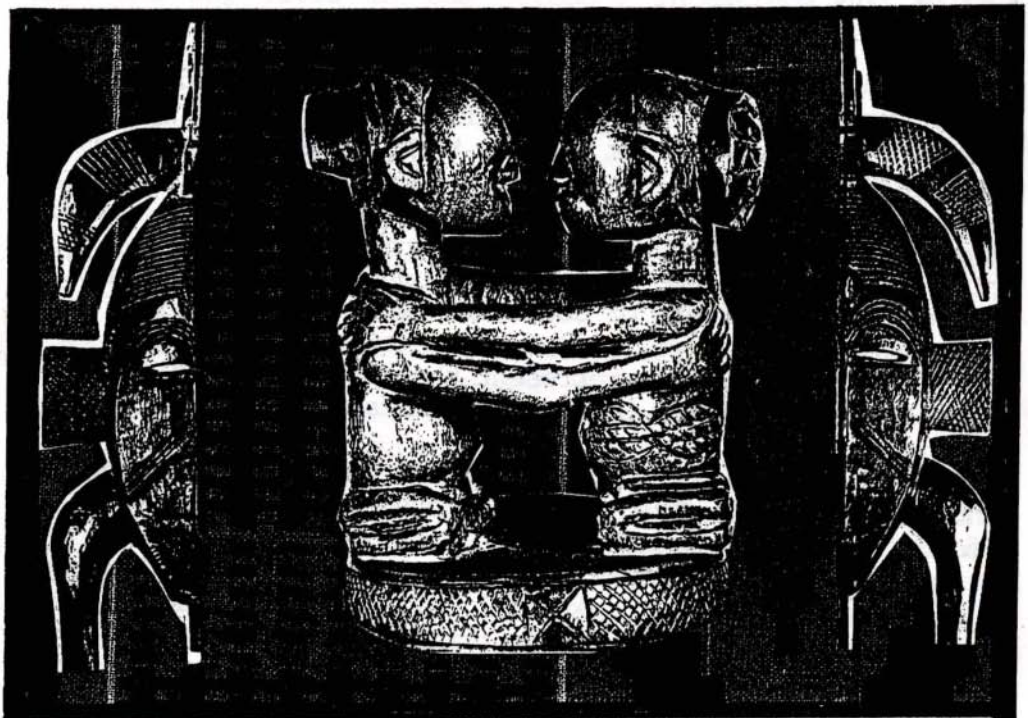

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

We've all seen them--thin people who put food away like hungry pigs but never seem to put on any weight. Folks be saying, "he(or she) must have a tapeworm," which may or not be true. A person's body chemistry--for example, metabolism--can be the cause of his or her being able to eat heavily and not put on weight. But in a case where somebody does actually have a tapeworm, what does it do? That bad boy lives in the person's intestines and waits on its host to eat and, when the food makes it down to the gut, the tapeworm chows down.

Sometimes we catch a dog scratching its butt off. And if we know anything about dogs, we figure the dog might have ticks. So we check and find some ticks imbedded in Fido's coat. Ticks are tiny insects. But once they've fed, they're swollen up like balloons, filled with the dog's blood.

Tapeworms and ticks are both parasites, which, according to the American Heritage College Dictionary, are organisms that grow, feed, and live on or in other organisms to whose survival they contribute nothing. Not only do parasites contribute nothing to their hosts, they usually wind up bringing them to ruin, some more quickly and dramatically than others. A human, unlike a tick, can't literally live **on** an organism; and, unlike a tapeworm, can't live **in** an organism.

But a free-loader can live **in** your house, eat your food, be kept warmed by your furnace, and otherwise live off you. And if he aint kicking in, some way or other, you might call your homeboy a "parasite." In the meantime, folks on the outside looking in might be saying you're "being played" or "pimped like a ho." Why? Because they can see your homeboy is living off you and contributing nothing. That's what players and pimps do--live off others and/or others' work and contribute nothing, or what amounts to nothing. And while they might sometimes use physical force, it is mental, psychological, and/or emotional manipulation that they primarily employ.

Back in the days of chattel slavery, there were Africans who were house-slaves. Omowale(Malcolm X) often talked about them. While the slave-master frequently had to resort to physical force to get free labor out of the Africans who worked in the fields, when it came to Africans in the house, the slave-master made use of mental, psychological, and emotional manipulation to get their labor. He was playing them, pimping them, commonly referring to a "favorite girl" or "prized buck," dressing them in "fine"(in comparison to the rags worn by Africans sweating in his fields) clothes. These were the sort of enslaved Africans who often identified with the slave-master and felt privileged to be so "liked" by him.

In the days of chattel slavery, Africans who had not managed to retain a sense of their own inner worth were very vulnerable to the slave-master's verbal and other deceptions that he used to manipulate them. Seeing no value of their own, these Africans might be quick to find substitute value in being the master's "favorite," being able to sleep under the same roof with him, etc.

Today in this country, we don't live under chattel slavery. Legally, we are free. And for those of us who haven't managed to retain a sense of our self-worth, "free" may mean "free to be like Europeans(Caucasians)" and "free to go after the kinds of **things** Europeans have." This brings us back to the tick, a parasite that is tiny and, by itself, insignificant. When it is big, it's only because it's swollen up with its host's blood. An African who **has no sense of** self-worth feels tiny and insignificant. And living in a society where he is constantly being pimped and played on--by the school system, capitalism, etc.--he learns the tricks of the parasite and seeks to get "phat" off others, the things they have, and their work.

But since he's been so manipulated psychologically into believing in his own inferiority as an African and in the superiority of the European, he tries the tricks of the parasite on his own people--on his Sisters and Brothers. He seeks other Africans' blood. He lies in our collective gut, waiting for the food, so he can chow down. He may be an adult according to the law. But in reality, he's still a "home **boy**," a "baby **boy**."

In a traditional African society, a **man** does not suck the blood of his community. He doesn't eat its food and contribute nothing. He protects his people and acts responsibly. He works hard to insure that his community prospers. If an African **man** in U.S. society is greeted with "Yo, Big Pimpin," he doesn't beam with pride. He takes it as an insult because he knows that a pimp and a tick are the same.

-Editor

KUUMBA

SPECTERS

the people are running
as the tragic stories fall
like a shaftless elevator
the people in new york
are running
on the street not far

from the concrete chunks and slabs
the broken mangled girders
fractured skeletons of steel
crashing to the ground
to leap upwards as they strike
swelling into clouds
to roll in a menacing advance
toward the people
whose terrified faces are caught
by the video camera that's shaking
its holder on the run
as the thickening clouds of dust and debris
demand of me a second look
to see the eerie shapes of congregating ghosts
billowing darkening the sky
ghosts of Africans enslaved and lynched
and those called "Indians"
wrapped in blankets woven
of smallpox and ruthlessness
ghosts of those cut down like sugar cane
in Cuba and the Philippines
to make the world safe
for u.s. fruit and sugar companies
ghosts of children in Vietnam
who didn't know the butterflies of cloth
were bombs
all these congregating billowing ghosts
of those who when
in living flesh
had suffered every kind of pain
at the hands of u.s. greed
and hunger for control
all these ghosts
chasing the people in new york
these ghosts
these restless ghosts
who cannot be at peace
because the feet that were heavy
are heavy still
and trample their graves even now
and the hands that were awash with blood
remain unclean
as the flood of these people running at my screen
are chased by ghosts whose moans are drowned
by the blaring mechanistic howl of sirens screaming.

-Mondo

FROM OTHER SOURCES

Post Sept. 11th. Prison Industry Boom

"America's new wall of homeland security is creating a big demand for cells to hold suspects and illegal aliens who might be rounded up. Stocks of private companies that build and operate prisons for governments have zoomed as high as 300 percent in anticipation of internment camps and new prisons...

"The Bureau[of prisons] has just let out requests for bids for two prisons to hold criminal aliens in Georgia. 'It's going to be the biggest award made this year by the Bureau, and it's generated a lot of excitement', said MacDonald [James MacDonald, a prison-security analyst at First Analysts Securities]. He said the Bureau is also seeking bids early next year for three more prisons in the Southwest deserts that can hold more than 1,500 detainees. Governments pay private prisons about $31,000 a year to handle each jailbird - about half what a government agency spends to run a prison on its own.

"Private prison investors are also jubilant about an expected US Supreme Court ruling that would bar any inmate from suing a privately run prison for civil rights violations. 'The Bureau is expanding rapidly to free up extra space in its system', said MacDonald. In line to get a big piece of that business is the nation's largest private prison company, Corrections Corp. of America. Its stock has soared 308 percent this year, and closed yesterday at $13.98, up 30 cents in active trading...The company runs about 65 prisons around the U.S. and Puerto Rico and handles about 61,000 prisoners, including 500 in Leavenworth..."

-from "Prison Companies Get Hot," page 3, Nov. PRISON ART NEWSLETTER(San Francisco, CA.)

African Congresswoman, Cynthia McKinney, Writes to Saudi Prince Concerning His Country's Offer of Financial Assistance in Wake of Sept. 11th. Plane Crashes

(Due to the controversy raised by Sister McKinney's letter to the Saudi Prince regarding his country's offer of financial assistance to the U.S. in the wake of the Sept. 11th events and Mayor Giuliani's refusal to accept the offer, we are printing the entire text of the Sister's letter, as it appears in NATION TIME.)

Dear Prince Alwaleed bin Talal:

I would like to take just a moment to thank you for your recent demonstration of empathy with those suffering from the devastating and heinous September 11 attacks on the United States Pentagon and the World Trade Center. I would especially like to thank you for your most generous offer of $10 million to assist those americans in need as a result of those attacks. I was disappointed that Mayor Giuliani chose to decline your generous offer and instead criticize you for your observations of events in the Middle East. Whether he agreed with you or not, I think he should have recognized your right to speak and make observations about a part of the world which you know so well.

I think Mayor Giuliani would do well to listen to the words of one of our greatest americans, former Senator Robert Kennedy. In 1968 he said that america "is a great nation and a strong people. Any who seek to comfort rather than to speak plainly, reassure rather than instruct, promise satisfaction rather than reveal frustration--they deny that greatness and drain that strength. For today as it was in the beginning, it is the truth that makes us free." I believe Senator Robert Kennedy's remarks remain as inspirational and true today as when he first spoke them over 30 years ago.

Let me say that there are a growing number of people in the united states who recognize, like you, that u.s. policy in the Middle East needs serious examination. Indeed, on the same day that you made your remarks about u.s. policy in the Middle East, the Chairman of the House International Relations Committee, the Honorable Henry Hyde, spoke on National Public Radio and said, "There's no question in my mind that the Israeli-Palestinian conflict is the most

important issue in dispute, and has generated a lot of the animosity towards us because of our unwavering support for Israel, which will remain in place."

At the same time, CNN played an interview with former National Security Advisor Zbigniew Brzezinski who stated that america must "deal with some of the issues that animate the hostility" against us, like "the treatment of the population of Iraq" and that "the Israelis are stronger, so they're naturally inflicting much more casualities than the Palestinians on the Israelis and that produces frustration and rage."

Your Royal Highness, many of us here in the united states have long been concerned about reports by Amnesty International and Human Rights Watch that reveal a pattern of excessive, and often indiscriminate, use of lethal force by Israeli security forces or to others. Israeli peace organizations like B'Tselem accuse the Israeli Defense Forces of violating the most fundamental rules of international law in committing atrocities against Palestinians.

The Israeli Gush Shalom boldly states that "Israeli occupation of the West Bank and Gaza Strip is the root cause of the violence and hatred. As long as the occupation continues, bloodshed will continue and increase."

Indeed, Your Royal Highness, all people of good conscience understand that this kind of mistreatment breeds a hot bed of anger and despair that destabilizes peace in the Middle East and elsewhere. Until we confront the realities of events in the Middle East our nation and the nations of the Middle East will be at risk.

Your Royal Highness, there are many people in america who desperately need your generosity. People who have been locked out, marginalized from america's mainstream. All of these people are poor and too many of them are people of color. A black baby born in Harlem today has less chance of reaching age 65 than a baby born in Bangladesh.

Your Royal Highness, the state of black america is not good. It is painfully visible in Washington, D.C., where,

just a few hundred yards from the White House, one can find black man after black man huddled in bus shelters, doorways, over subway ventilation shafts, sleeping on the street, thrown away like trash. Ironically, many of them are Vietnam veterans who, having served this nation with distinction in Vietnam, now find themselves without adequate care and accommodation.

Unfortunately, this same scene is repeated in each and every one of our major cities here in the united states. I am ashamed to say that my home city of Atlanta is no exception. Just last night my son was out with members of Atlanta's Muslim community who, for years, have been feeding Atlanta's homeless. Sadly, no one in mainstream Atlanta knows about the tireless and generous work of the local Muslim community. But the poor know, and I guess at one level that's all that matters.

But on a broader view, mainstream america should know. The Justice Department admits that blacks are more likely than whsites to be pulled over by police, imprisoned, and put to death. And, though blacks and whites have about the same rate of drug use, blacks are more likely to be arrested than whites and are more likely to receive longer prison sentences than whites. Incredibly, 80% of people in prison in the united states are people of color. Twenty-six black men were executed last year, some probably innocent; american began 2001 by executing a retarded black woman. Government studies on health disparities confirm that blacks are less likely to receive surgery, transplants, and prescription drugs than whites. Physicians are less likely to prescribe appropriate treatment for blacks than for whites and black scientists, physicians, and institutions are shut out of the funding stream to prevent all this. I serve in Congress where the Black Caucus is shrinking. Yet, sections of the Voting Rights Act will soon expire, and quite frankly, after crippling Court decisions, there is not much left of affirmative action to mend. In the FBI's own words, its counterintelligence program (COINTELPRO) had as a goal, "to expose, disrupt, misdirect, discredit, or otherwise neutralize" the activities of black organizations and to prevent black "nationalist leaders from gaining respectability." And instead of real leaders,

COINTELPRO offers us hand-picked "court priests" who are more loyal to the plan than to the people. Court priests who preach peace, peace when there is no peace. As you can see, the statistics are very grim for Black america. Although your offer was not accepted by Mayor Giuliani, I would like to ask you to consider assisting americans who are in dire need right now. I believe we can guide your generosity to help improve the state of Black america and build better lives. My office can provide you with a list of charities who labor under the most difficult circumstances to try and improve the lives of the people they serve.

I hope you will consider reaching out to our people who are in need. Please do not hesitate to contact me with any questions you may have.

Sincerely,

Cynthia McKinney
Member of Congress

-from "Letter to Prince Alwaleed bin Talal," page 14, winter NATION TIME(Jamaica, N.Y.)

Police-State Aspects of 2001 Anti-Terrorism Act

..."Of great concern to direct action movements is that 'the definition of terrorism under current law is already broad enough to include certain acts of civil disobedience. This bill would expand the already broad definition. For example, people involved in the demonstrations at the World Bank or protesting the bombing missions near Vieques Island may fall within the definition of terrorism', according to King[Rachel King, legislative counsel to the ACLU]...

"[The Act] descriptions of terrorism include minor property destruction, with a protester receiving a sentence of life in prison. Eric Sterling, president of the Criminal Justice Policy Foundation, says, 'Even kids carrying Boy Scout knives who vandalize traffic signs can be labeled terrorists'. Any use or threat to use a weapon against person or property 'other than for mere personal monetary gain' would constitute terrorism.

"...a legal alien could be deported today for having lawfully contributed in the past to an organization such as the African National Congress, which used both military and nonviolent tactics...

"Other provisions that worry the ACLU include 'Sneak and Peek' searches. This means that the government could enter your house or office with a search warrant when you are away, conduct a search, seize or copy things such as your computer hard drive and not tell you until months later...

"'Under current law, information obtained during a grand jury is secret and only disclosed in limited circumstances to attorneys and law enforcement officers working on the case', said King, adding that 'our country has long prohibited the military from investigating civilian criminal cases'. Sharing information from criminal cases with intelligence, military and immigration authorities blurs the functions of the various organizations and risks violating the constitutional principle of keeping the military out of civilian law enforcement..."

-from "Are You a Patriot or a Terrorist: Intensifying Domestic Repression," pages 6,7, and 43, Nov./Dec. EARTH FIRST(Tucson, Ariz.)

New Afrikan Liberation Front Calls For African Communities to Protect Themselves Against Anti-Terrorism Legislation

"On October 27th the Front[New Afrikan Liberation Front] called a national summit meeting of its formations for the purpose of reviewing incidents that have shaken america to its core...The implications of the events of September 11th and subsequent actions...that have been taken by the united states government were major items on the agenda of the...meeting held in Philadelphia...Formations were encouraged to become thoroughly familiar with the recent anti-terrorism bill and its threat to the New Afrikan Independence Movement and to use the literature distributed at the meeting to prepare the Black community with ways to protect themselves. The NALF will host a national meeting among NAIM organizations for the purpose of developing a common strategy against the anti-terrorist bill.

-from "The New Afrikan Liberation Front Examines Anti-Terrorism Bill," page 19, winter NATION TIME

KWANZAA

Kwanzaa, Its Meaning, History, Principles, and Symbols

Kwanzaa is a Pan-African holiday which celebrates family, community, and culture. Celebrated from Dec. 26th through Jan. 1st., its origins are in the first harvest celebrations of Africa from which it takes its name. The term, "kwanzaa," is derived from the phrase "matunda ya kwanza," which means "first fruits" in kiSwahili, a widely-spoken language in East Africa.

Kwanzaa is a time of gathering of African people to reaffirm the bonds between them; of special reverence for the creator and creation in thanks and respect for the blessings, bounty, and beauty of creation; for commemoration of the past in pursuit of its lessons and in honor of its models of human excellence, our ancestors; of recommitment to our highest cultural ideals in our ongoing effort to always bring forth the best of African cultural thought and practice; and for celebration of the good of life, the good of family and community, the good of the ordinary and extraordinary and the good of the divine, natural, and social.

Kwanzaa was established in 1966 by Dr. Maulana Karenga, professor and chair of the Dept. of Black Studies at California State University, Long Beach; author and scholar-activist who stresses the need to preserve, continually revitalize and promote African culture. Kwanzaa was created to introduce and reinforce seven basic values of African culture, which contribute to building and reinforcing family, community, and culture among African people in the U.S., as well as Africans throughout Africa and the rest of the world. The Nguzo Saba(Seven Principles) stand at the heart of the origin and meaning of Kwanzaa, for it is these values which are not only the building blocks for community but also serve to reinforce and enhance them.

Nguzo Saba(7 Principles)

Umoja(Unity) - To strive for and maintain unity in the family, community, nation, and race.

Kujichagulia(Self-determination) - To define ourselves, create for ourselves, and speak for ourselves.

Ujima(Collective Work and Responsibility) - To build and maintain our community together and make our brothers' and sisters' problems our problems and to solve them together.

Ujamaa(Cooperative Economics) - To build and maintain our own stores, shops, and other businesses and to profit from them together.

Nia(Purpose) - To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

Kuumba(Creativity) - To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

Imani(Faith) - To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness of our struggle.

Kwanzaa Symbols

(Kwanzaa has seven basic symbols and two supplemental ones. Each represents values and concepts reflective of African cultures and contributive to community building and reinforcement.)

Mazao(Crops) - These are symbolic of African harvest celebrations and of the rewards of productive and collective labor.

Mkeka(mat) - This is symbolic of our traditions and history and, therefore, the foundation on which we build.

Kinara(Candle Holder) - This is symbolic of our roots, our parent people--continental Africans.

Muhindi(corn) - This is symbolic of our children and our future, which they embody.

Mishumaa Saba(Seven Candles) - These are symbolic of the Nguzo Saba, the matrix and minimum set of values which African people are urged to live by in order to rescue and

reconstruct our lives in our own image and according to our own needs.

Kikombe cha Umoja(Unity Cup) - This is symbolic of the foundational principle and practice of unity, which makes all else possible.

Zawadi(Gifts) - These are symbolic of the labor and love of parents and the commitments made and kept by the children. Note: Kwanzaa is not a celebration built on commercialism and materialism. Gifts should be hand-made and from the heart. African-centered books, tapes, and other materials that are conducive to bringing us to a greater understanding of our African identity, history, cultures, and values are also appropriate as gifts. Purchased items should come from African vendors.

The two supplemental symbols are the black, red, and green flag and a poster listing the Nguzo Saba.

ANNOUNCEMENTS

We would like to introduce New Afrikan Academy Life Center and ask for your support. N.A.A.L.C. is located at 6001 Baltimore Avenue and is a state registered independent Pan Afrikan educational institution with our focus on re-education.

Our Mission is to help develop, improve, preserve and protect the quality of life of Afrikan children and families of Afrikan descendants through collective work and responsibility.

Although we have moved into our second year of being established, we are still making a lot of changes, many towards the development of a permanent home for our school. Academically we are moving in the right direction with a relevant educational curriculum that will better prepare our children for tomorrow.

We at the N.A.A.L.C. ask you to join with us as we are prepared to join with you to build and maintain Afrikan-centered

educational institutions in our communities in the united states, United Kingdom, in Ghana and in all places where Afrikan people are. We are engaged in a struggle to educate ourselves, to build strong families by preparing our young people for womanhood and manhood, our men and women for elderhood, and our elders for ancestorhood. Our institutions strive to be more than just schools; we are committed to building communities based on familyhood.

Our principles require us to develop the consciousness, culture, and spiritual connectiveness to Afrikans using the New Afrikan Creed, The Nguzo Saba and the 42 Laws of Maat as we build new educational institutions for excellence that will empower our youth as we build new leaders of tomorrow.

To bring in new leaders of tomorrow, we have developed an aggressive New Afrikan curriculum. with focus on the struggle of (Black) Afrikans in amerika over the past 50 years. Such a curriculum was developed as a means of helping our youth understand that Afrikan History has been and remains the root of all life, and must be recaptured in our community to develop and stimulate the great Afrikan minds of our children.

N.A.A.L.C.'s primary objective is self-determination and self-discipline through re-education. It is our aim as we take responsibility of the Shule, to develop critical, analytical thinkers who will rise to cultural and spiritual consciousness; to develop our children to be leaders in this new millenium and to raise them out of their mental slavery.

Today, we ask you to work with us to organize the means to respond in an ongoing and consistent way to provide the highest of culturally rooted education. Contact Sister Basiymah Muhammad, founder and President of New Afrikan Academy Life Center, at 6001 Baltimore Avenue; Philadelphia, PA. 19143. Tel. no. (215) 471-7154.

ANNOUNCEMENTS

Prison Art is a non-profit organization created to provide an online outlet for the sale of crafts and artwork created by both political and social prisoners. Political prisoners pay no fee; social prisoners pay a small maintenance fee to help cover the cost of our web server, communication lines, and for the labor involved in scanning artwork and processing orders." If you have artwork you can send me photos, not the work itself.

If you would like to submit articles or news blurbs you think would be of interest to our readership, then feel free to do so. Submit materials to: Prison Art Newsletter; P.O. Box 31574; San Francisco, CA. 94131-0574.

We, the members of the Orunmila Youngster International have resolved to come together to promote, uplift and strengthen the understanding of Ifa. We come to form an organization based on the traditional beliefs that Olodumare is the Supreme Being and We acknowledge this as the Supreme Rule of Faith and Practice.

We are extending the hands of solidarity to those that wish to understand the moral values of these Ancient Teachings. We aim to promote the Ifa tenets by sharing the uniqueness of Orunmila, the Holy Prophet, as a point of reference in attaining spiritual knowledge and as a means of understanding the esoteric language of Ifa. We have structured lesson plans that will bring clarity to those in the Diaspora and shed light to some of the misconceptions that have been accepted as truth. There has been an International and National(USA) committee to bring these teachings to those members in OYIN. Contact: USA Headquarters; 340 Coles Mill Rd.; Williamstown, N.J. 08094.

See over the walls with visuals from the Contexts Project. For Insiders' Art: The Contexts Collection of Artists in Prison and Contexts 2002 Wall Calendar by Artists in Prison, contact: Books Through Bars; 4722 Baltimore Avenue; Philadelphia, PA. 19143. Or call (215) 727-0822.

BACK IN TIME

As a child growing up in Chicago, I was taught to believe in the myth(or lie) about a man named Santa Claus. I was introduced to this character by family members who loved me and thought that it was a harmless fantasy. They told me if I were good, this fat, bearded man would bring me any gifts I desired on Christmas Eve.

My belief in this lie allowed me to be manipulated by family members throughout the year because I had interpreted their stories of Santa Claus literally. I was told that if I didn't take out the garbage, Santa Claus would not bring me a bicycle, or if I misbehaved in any way, Santa Claus would not stop at my house...

As I grew older and reached the inferential stage of development, I began to read between the lines and raised questions about the stranger who was said to constantly monitor my behavior. I went to the adults in my family with my concerns. I asked them, "How is it possible for Santa to go to every house in the world on the same night?"...Iwas told that Santa had helpers to deliver the other children's gifts, but that he was coming to our house personally.

When I was a little older, and realized that we lived in an apartment building without a chimney, I asked my dad, "How is it possible for Santa Claus to bring me gifts if we don't have a chimney?" I received a very creative response. I was told, "Santa Claus has magic. He'll land on the roof of the apartment with his flying reindeer; he'll snap his fingers and a chimney will magically appear. He'll go down the chimney and leave your gifts, and then go back up the chimney, snap his fingers again, and the chimney will disappear. He'll then fly off to the next house."

Source: SURVIVAL STRATEGIES FOR AFRICANS IN AMERICA by Anthony T. Browder

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Damani

Olotu Eko(Education Chairman) - Jabari

Eleto(Administrative Chairman) - Amikhet En Maati

Akapo(Treasurer) - Bro. A(Terrence Alexander)

Akowe(Secretary) - JaRon Dean

Akewi(Librarian) -

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa